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derstanding him rather as an emotional than as an intellectual poet.

Taking them all in all these papers make good reading, and the many quotations from other critics and commentators atone perhaps for a lack of individual audacity in thought and brilliancy of statement. We take pleasure in recommending the book to students of modern poetry.

SOCIAL AND RELIGIOUS IDEALS. By Artemus Jean Haynes, M.A. New York: Charles Scribner's Sons. 1907.

This little volume is made up of concise and pithy reflections in paragraphic form, much like the "apophthegms" of some of the older writers. Each paragraph has a heading of its own, indicating the particular topic of practical or applied Christianity with which it deals. The tone of these "apophthegms" is humanitarian and liberal rather than distinctively theological. The volume seems likely to prove helpful as well as suggestive.

THE BEAUTY OF GOD. By John Hood, A.M., M.D. Baltimore: J. Hanahan. 1908.

We have here a series of devout meditations upon the main facts of Christian Revelation, developed with reference to its supreme principles of Light, Life and Love. The point of view is not that of the professed theologian or the critical scholar; but rather that of the devout layman, who is at the same time a man of science. Especially suggestive and helpful is the chapter which deals with the Incarnation. Through failure, however, to consider the passage (St. John xvi. 13) in the original Greek, or even in the Revised Version, Dr. Hood is led to give a mistaken interpretation of the words spoken by our Lord concerning the Holy Spirit—"He shall not speak of himself." The Greek word (*ἀπὸ*) which is here translated in the Authorized Version by the English preposition 'of' would be more accurately rendered in accordance with present-day usage by 'from;' and this would give to our Lord's statement an entirely different meaning from that which Dr. Hood has here set forth. We have noted a number of typographical errors.